

Observations
ON
FEVERS
AND
FEBRIFUGES.

Written in French by Mon-
sieur SPON, one of the most
eminent Physicians of Lyons ;
upon occasion of reading a
Book entituled, *The discovery of
the admirable English Remedy.*

Now made English, by J. Berrie.

LONDON:
Printed for Mark Pardoe, at the black
Raven in the Strand against Bed-
ford-house. 1682.

k

20

116^{to} d 25

1-3

FEVER

С. И. А.

RECEIVED

MVSEVM
BRITAN
NICVM

Now made English by J. B. ...

LOMDOY

Printed for Messrs. Fisher, at the Black-
Raven in the Strand against the

5351 544-177

LETTER

To the ABBOT of

STVLVEANE,

Containing

Some Observations upon
Fevours and Febrifuges.

DRANSIT

I Did not at all wonder at
your earnestness (the other
day) in reading the first
Pages of a little Book, entituled,
*A Discovery of the admirable En-
glish Remedy, &c.* upon which
you desired I should communi-

A I

cate

cate my Sentiments to you; as
also concerning *Febrifuges*, a-
bout which there is now so much
discourse. And this I thought I
might better do by Letter, than
by a verbal Discourse.

This Book of *Monsieur de Ble-
gny's* (to which we are indebted
for the new Discoveries in Phy-
sick) was no sooner brought hi-
ther, but I had the curiosity to
run it over, to see whether the
Remedy and the Method of ad-
ministring it were the same I had
practised with good success in
Tertians, double Tertians, Quar-
tans, and also in continual and
Malignant Fevers, for five or
six Months last past. In the last
of which Fevers, it is not so in-
fallible as in the Intermittents,
which it cures in few days. I
read, or rather devoured, the
Book

Book in a short time, in hopes to find what I sought after: but I found nothing of it but onely the manner of his Discovery, with an engagement to dispense it to such as shall have occasion.

I was at first a little offended at his manner of proceeding, and I doubt not but other Readers of that Book have been so too. But after some Reflections made upon it, I found that the Author had done as became a wise and prudent man. For the making this Remedy common, were in effect to render it contemptible, and to expose it to the abuses of Apothecaries, to whose interest the longest Fevers are most agreeable; or to the calumny of those old Physicians who have long since taken the Oath of Al-

legiance to Hippocrates and Galen; these Gentlemen are unwilling to use any Medicines but those left them by their Ancestors, lest their present Practice should prove a convincing Argument of their past Ignorance. Nay, every little Barber would pretend to know as much of it as the most learned of Physicians, who have for several years made it their study. And would have abused a Remedy which ought no more to be trusted in the hands of the unskilful, than Fire-Arms in the hands of a Child.

Metinks it were not just that the pains and study of a Curious and Ingenious man should be exposed as a prey to every ignorant fellow: And that the Honey of an industrious Bee

Bee should be a prize for a lazy and idle Drone. The desire and emulation of discovering what is by others kept as a secret, is an admirable way to find out many other secrets, though perhaps we find not that we search for. Many Physicians (I suppose) in *France* have, as well as my self, applied themselves to the study of Experiments about *Febrifuges*, ever since they have been so much spoken of. Indeed there are Medicines which seem too loathsome to be taken, their Composition being known, but go down without difficulty when they are kept as Secrets.

The saying of St. *Augustine* may possibly be objected to me, *That being Christians, we ought not to conceal that, which made known,*

would conduce to the utility and good of Mankind. To which may be added what Dr. Sidenham, a learned English Physician, saith, That whoever hath any Specifick Remedy, or any certain Method of curing intermitting Fevers, merits not the name of a good Citizen, or of a prudent man, if he communicate not a thing so necessary for the good of Mankind: For it is not the part of a good Citizen to turn to his own particular profit that which may bring so great an advantage to Humane Society; nor of a prudent man, to deprive himself of the Divine Benediction, which we may expect, when we apply our selves to procure the publick good, and when we prefer Virtue and Wisdom before Riches and vain Reputation.

To this may be answered,
That

That if one were assured of the benefit the Publick would receive by communicating the Composition of this Remedy, an honest man could not conceal it without a crime.

But on the contrary, if it be more advantageous not to divulge it, then 'tis the part of a good Citizen and a prudent man to keep the mystery of it secret, procuring means whereby all such as desire to have it prepared may be furnished with it. I have already given my reasons in a few words; and Dr. Sidenham himself may serve for an instance, that the publishing of a Remedy does not gain it a general acceptance. He printed (about four or five years since) his *Observations upon Acute Diseases*, wherein there are excellent me-

thods for the cure of many Diseases; and of Fevers also, which he cures so perfectly, that at *London* he is called the *Fever-Doctor*; and yet for all this, we do not see that his method is much used.

There have come out Books very learned about the cure of Fevers, and other Subjects, which have been considered rather as subtile Idea's, than as Discourses grounded upon Experience; and yet these Books have been very well received.

But the English Doctor had no sooner signalized himself by the great Cures he did, but every one strove to imitate his method. And some particular persons, who thought they had his Secret, have sold it by the name of the *English Doctors Remedy at Paris*,
and

and all over *France*. So much
did the very name of Secret pro-
mote its reputation. And now,
seeing that nothing will take but
what has the name of a Secret, it
is fit that we speak no more of
our Remedy but as of a *Secret*,
to justify the saying, *Populus vult
decipi, decipiatur.*

I'm so far from being of their
opinion who treat the English
Doctor as a Mountebank, that I
do ingenuously acknowledge
that Physick is much indebted
unto him; and though he were
but an Apothecary in his own
Country, yet his Merit should
make him be considered as a fa-
mous Physician of Fevers (or
Ague-Doctor). And those who
sight and scorn his Method,
without knowing it, deserve
much less than he to be called
true Physicians. Not

Not that I approve either of the great mystery which he made of his Remedy, or of his exorbitant Price: for this shew'd too much of Covetousness, and too little Charity. And if this be not the hiding ones Talent, it is at least a too reserved employing it.

I should think, that to keep the Scales even, and to preserve as well the quality of a good Christian as of a good Citizen, these Rules might be prescribed, as well for the satisfaction of those who would have it made publick, as of those who would have it still kept secret.

1. Endeavour, with *Monsieur de Blegny*, to give the Remedy, or one very like it, to the Poor, gratis.

2. Not to impose upon ones self

self a necessity of administering every Dose to the Patient; nor to endeavour to hinder such Physicians as are curious in the search of it from finding it, they having taken the pains to examine it: for after that, being satisfied with the trouble they have been at, they'll hardly go and discover it to those who have not also taken pains for the discovery of the same.

3. Not to fear to communicate it to those of our Profession and our Friends, especially if they live far remote from us, whither it would be difficult to send the Remedy; yet with this Proviso, that they do not make it common.

4. To assure our selves for two or three years of its operation and effects, by reiterated experiences

gences, before we communicate it
 to any. And if after this we
 give some light of it in Writing,
 in such manner that the Learned
 may (near the truth) conje-
 cture what it is, and forgive to
 themselves Ideas of it, which
 may come very near the truth,
 without letting the common sort
 penetrate into it. Not to maintain too eager-
 ly that it is not such or such a
 Drug, but let those that will be-
 lieve that it is a simple Infusion of
Kinkina, or of *Centaury*, or if they
 please, of *Nut-shells*, provided
 the Patient be quickly, safely, and
 agreeably cured, as far as is pos-
 sible for a Physician who has
 ne're a Loop-hole to see through
 into the body of his Patient.
 Thus I believe that *Monsieur*
de Blegny, whose aim is the pub-
 lick

lick good, and the good of the Poor, would not be sorry that another should find out his Remedy, after examination of the taste, colour, sediment, and its effects; since he himself had the ingenuity to find out that of the *English Doctor*, who made it so great a mystery.

In the Chapter of the utility of this Discovery, we find a very good description of certain Physicians, who in the cure of Fevers use nothing but Bleeding, Cassia, Sena, Clysters, and a great number of hard words; which are to little purpose, unless to deceive the curiosity of the Patient, of the Nurse, or of those people who will needs know every thing. 'Tis not good so to tie ones self up to the authority of the Ancients, as not to consider

der what additions to the Art of Physick have been made by the Moderns, as well in the Oeconomy of the Body, as in the causes of Diseases and their Remedies. For there are a sort of Physicians who derive every thing from *Hippocrates*: Nay, one of these days, you shall see now that *Febrifuges* have gotten a general esteem, they'll be ready to say, the Moderns borrowed them out of that Author.

The Chapter about Mountebanks is very well done; for he plainly sets forth who they are that deserve that name, whether those who with great swelling words of Greek and Latine promise the cure of the Sick, but rarely perform it; or those who not being very well skill'd in those Tongues, yet cure their

Patients in few days. But methinks he puts too great an esteem upon some people who have indeed made a great noise in *France*, as one that was called the *Medecin de Bœufs*, or *Ox-Doctor*, and one *Father Ange*, who did no Miracles but such, whereof either hazard, or an imagination prepossessed by their Admirers, were the greatest promoters. And then on the other side, for a man that is an Enemy to Satyr, he treats the ordinary Physicians with too little respect.

The preference which ought to be given to the *English Remedy* is sufficiently authorized by its success, and from that it does not tire out the Patient. If this of *Monsieur de Blegny* produce the same effect, one would be glad to

to save forty Pistols by taking his Remedy; for the English Doctor seldom took under Fifty: And people will be very cautious how they trust themselves with him that was his Foot-man, who pretends he has the secret of the Remedy; however, he not having the least knowledge in Physick, may easily mistake one Disease for another.

As for the Country-people they will apparently be more reserved in sending for it; for besides that it may corrupt in carrying, they will sooner trust themselves to a skilful Physician than to the hazard of a Medicine blindly given, whereof the Composition is not known. Besides, there are every where many that are curious, which make

bust

bustle in the world, and yet understand very well how to cure a Fever.

The design of advancing our progress in the matter of *Febrifuges* beyond that of the *English Doctor*, which we believe we have found, obliged *Monsieur de Ville* and my self to stay a *German Chymical Physician* here, in his return from *America*, where he had practised Physick for about Ten years. But the poor man, after he had told us very strange things of the practice of Physick among the *Americans*, fell unfortunately down a pair of Stairs, and remained dead upon the place. He had been about a Month with us, during which time he had begun to discourse unto us of the manner of curing several very considerable

nable Diseases, as of Intermittting Fevers, and particularly of Quartans; of the ulcerated Cancer; of the Gout; of the Ulcer of the Lungs; of the Epilepsie, and some others which puzzle the most expert Physicians. He had also prepared (for us) certain Medicines in our presence, which we have found answerable to the relation he had given of them; of the goodness of which every days experience convinces us.

The Digression I am going to make, touching the practice of Physick among the *Americans* of *Virginia*, where he had sojourned, will not, I hope, be unpleasant to the Reader, nor quite from our purpose, to shew the little care had here of searching into the nature and virtues of Plants.

He

He told us that they had admirable Remedies (for all Diseases) drawn from Simples ; and that he had seen very extraordinary Cures done there : That they pierce the Skin with points of Cane, which served them instead of Lancets ; and suck out the Bloud without swallowing it, which is instead of Phlebotomy and Cupping-glasses. That they cure the Dropſie after an extraordinary manner, of which manner of curing he has been an eye-witness : They take Flint-stones and make them red-hot, and put them into a hole made for that purpose in the Earth, and make the Patient lay his Belly over them, whilst they sprinkle a certain Decoction of three sorts of Herbs, one whereof is a kind of *Eſſula* or *Spurge* : that after
the

the Patient has received the
 Smoak very hot against his Bel-
 ly, his Navel opens, and the
 Physician lets out a certain quan-
 tity of Water, according to the
 strength of the Sick; after
 which, to close up the aperture,
 he applies a certain Moss to it;
 and this he repeats as often as
 he thinks necessary, to draw out
 all the Water. He related to us
 the manner how they cured the
 hardness of the Spleen, with a
 Pultis made of a Root, which
 produces the effect of a Vesica-
 tory in drawing to it abundance
 of Water. This has some affi-
 nity to the practice of the An-
 cients, who were wont to apply
 actual Cauteris to the region of
 the Spleen. He was also to have
 discoursed to us of their ingeni-
 ous method of curing Venereal
 Distem-

the Distempers, and the Lethargie,
a Description of *Virginia*,
which at my request he was ma-
king. An American named *Ra-*
comoca, one of their Physicians,
(for a little money) shew'd him
a certain Root, which if chewed
in the Mouth, and the hands
rubbed therewith, one might
handle all sorts of Serpents
without danger. He said that
none besides himself understood
the vertues of that Plant, which
he called *Kibaschkonko*, that is, in
their Language, the Deerb of Ser-
pents, or *Serpents-bane*. Its ver-
tues are much like those of the
Plant called *Dictamnus Virginicus*,
which is found in *Virginia*. The
Philosophical Transactions of the
Royal Society of London, Anno
1665, relate, that with this Plant
pounded and put upon the end
of

of a Staff, they kill that kind of
Serpent by them called *Rattle
Snakes* if they but smell it, its
very smell making them dye
within the space of half an hour.
That in all places where this
Plant grows, none of those Ser-
pents are found.

In the same Transactions we
find, that the *Virginians* have a
Root called *Vichacan*, wherewith
they cure Wounds. *Raocomoc*
passed for so able a *Magician*,
that he could (by the Invoca-
tion of one of their Gods called
Heiamfough) cause Slaves that
were run away to return to their
Masters; and could handle bur-
ning Coals without receiving
any harm. He foretold that he
should die a violent death; for
which cause he preserved a friend-
ship, and conversed much with
the

the English, from whom he apprehended less danger than from those of his own Nation: as indeed he had good reason; for he was assassinated by order of one of their petty Kings, he having rendred himself suspected for having sojourned too long among the English of *Carolina*. The knowledge of the qualities of so many Plants is admirable in those ignorant people. There may be some reason to believe, that those *Dæmons* which instruct their Priests, or Sacrificers, in the art of Physick, cure Diseases only by the knowledge of certain Plants and Minerals whose vertues they understand, and not without such external means as may naturally produce the effect.

A Fragment of the Oracles
B of

of *Æsculapius* may be seen in *Gruter*, where the Remedies which this God, or rather this *Dæmon*, prescribes to the Sick which come to consult him, are natural and proper for the Disease. Here follow three which I have translated

LUCIUS BEING SICK of pain in his side, and being given over by all, the God *Æsculapius* pronounced this Oracle: That he should come and take off from the Altar Ashes which he should mix with Wine, and apply the mixture to his side: Which he did, and was presently cured, and came publickly to give thanks unto the God, and the people congratulated his recovery.

Here's the Remedy which
Wc

Women use for the pain in their Sides; for they are wont upon this occasion to apply to their side a little bag fill'd with hot Ashes. The Wine augments the vertue of the Ashes, in dissipating the Wind, which is sometimes the cause of this pain. But as it must be a Physician who can discern whether this pain proceed from Wind or from some other cause; it happens oftentimes that people do more harm than good with their Applications; and instead of discussing a Wind, augment an Inflammation which was but beginning.

JULIANUS SPITTING
 Bloud, being given over by every body, the God being asked, commanded him to come and take off the Altar Kernels of Pine-apples,

and eat them with Honey for three days; wherewith he was cured; and came to give thanks to the God in the presence of all the people.

Kernels of *Pine-apples* are good for the Breast; they sweeten the Humours, and serve for a Balm to shut up the Vessels so that they are excellent in *Pt* *sick* and *Spitting of Bloud*; and every one knows that *Honey* is a great Pectoral. *Hippocrates*, who is by some accused to have copied his Remedies from those in the Temple of *Æsculapius*, prescribes these Kernels with *Myrr* to compose a Remedy for the Breast.

VALERIUS APER BEIN
Blind, the God ordered him

his Oracle, that he should come and
take of the bloud of a white Cock,
and mix it with Honey, and make
thereof a Collyrium to be put upon
his Eyes for three days; and he re-
covered his Sight, and came to give
thanks publickly to this God.

The bloud of a Cock is very
proper by its heat to dissipate the
spots that are beginning in the
Eyes, and Honey clears the sight;
so that there is nothing strange
in it, if Medicines composed of
these two ingredients recover
the sight of a man that began to
be blind. 'Tis true indeed, that
upon the same Marble may be
read the Cure of another blind
man, whom the God comman-
ded to put his five fingers upon
the Altar, and then put them
upon his Eyes; which has in it

no natural cause which might produce such an effect.

But to return to our *Febrifuges*; we may hope that the recherches which shall be made herein, may discover unto us many things which now lie hid. And to this purpose I think it would be necessary for us to disengage our selves from the Sentiments of the *Antients* wherewith we are prepossessed; for these tell us of nothing but *Choler*, *Flegm*, *Melancholy*, Remedies cooling and evacuating, and such-like: For upon their *Principles*, there is no way for any new discoveries, but we are confin'd, and hindered from penetrating further into the nature of things. I shall now give you some *Idea's*, the clearest I can, of the nature
and

and causes of a Fever, which are not much different from the Sentiments of the most learned of the Moderns; upon which it will be easie to explain its Symptoms and cure.

A Fever is an extraordinary agitation of the mass of Bloud, which disturbs the Oeconomy of the body of man.

This Agitation is produced by many external causes; as immoderate Exercises, heat of the Sun, Falls, all those Objects which may stir up our Anger, Fear, or Sadness, and by other causes, which move the Bloud with too much violence. But the most ordinary cause of Fevers, and which doth not onely produce *Ephemera's*, and those of a few days, but also intermitting and continual Fevers with their re-

turns at certain periods, and also malignant Fevers, is a Ferment or Chyle become too sharp; which being introduced into the Bloud, does there produce an extraordinary Emotion, which causes different Symptoms.

And this may be proved from this, that all sharp Liquors, or *Acids*, mixed with other Liquors of an opposite nature, which we call *Alkalies*, do cause an Effervescence. So if you mix Oyl of Vitriol with Oyl of Tartar, they make a considerable ebullition, and become sensibly hot. The same may be said of many other Liquors, of which I shall say nothing in this place, since it may be seen at large in a book of Dr. *Grews*, of the mixture of Liquors, translated into French by Monsieur *Mesmin*, a Physician of *Paris*.
 Ano-

Another proof, which to me seems convincing, is, that the Chyle mixing it self with the Bloud, causes every day naturally, even in the most healthy, a certain shadow as it were of a Fever; which differs not from a real Fever, but as *more* and *less*. For half an hour or an hour after Meals, as soon as the most subtile part of the Chyle, or but the vapour, which by its fermentation it drives before it, doth insinuate it self into the Bloud, it causes a coldness in the hands and feet, which is taken for a signe of Health. In some it produces Yawnings, and a desire of Sleep; with a Pulse less, and more frequent than ordinary. Here you have the *beginning* of the Fever. This cold being past, there succeeds a heat all over the Body,

which is very great in the palms of the hands, and soles of the feet of such as are of a Cholerick temperament ; and at the same time, the Pulse rises and beats stronger. Here you have the *state* and *vigour* of the Fever.

Four or five hours after Meals, when all the Chyle is mixed with the Bloud, and has receiv'd a part of its perfection from the circulation, the Heat diminishes, the Pulse comes to his natural state, and Appetite returns. Here you have the *declination* of the Fever.

If after this one stay twelve hours, or more, without eating any thing, the Pulse becomes extremely slow, and the vigour one had diminishes. Here you have the state of a man when the Fever is almost past. But as the
Ali-

Aliments wherewith we are nourished are not all alike, and our Temperaments different; which is the reason why some have little or no Cold, that others feel a great heat after Meat, and are lighter or heavier; all which has relation to the different accidents or symptoms which accompany the Fever.

If the Chyle find the Bloud too much subtilized or exalted, it produces a lingring Fever; which may be particularly perceived after Meals. This causes leanness, and a considerable falling away in the Patient.

By this may be understood the reason why *Coffee* and *Thea*, taken after Meals, hinders those from sleeping who are subject to sleep, unless a common custome of drinking one or other of them

render

render them ineffectual, because by their bitterness and moderate heat, they dissipate the overthick fumes of the Chyle. This also conduces to the understanding what the Naturalists say of Lions and Goats, that they have every day a Fever: for as they are of a Temperament hot and dry, their Chyle has the greater disproportion to their Bloud, and in mixing it self with it, it procures a greater Combat than in other Animals.

Pliny makes mention of one *Caius Mæsenas*, who had all his life long a Fever, and never slept a moment during the three last years of his life. On the other side, Deer that are of a cold and dry Temperament, and by consequence their Bloud less apt to ferment, never have any Fever,

as the same Author says. He adds, that certain Ladies having accustomed themselves to eat Deers flesh every morning, lived very long free from Fevers.

This Ferment, in intermitting Fevers, has its seat in the Glandules of the Velvet-coat of the Stomach and Intestines, described by Monsieur *Payer*. These Glandules have each their little Channels of Excretion, through which they discharge a very lym-
pid Serosity, which is of the same nature of the *Lympha* which circulates through the whole Body; and this subtile Liquor joyned to that which is constantly furnished by the *ductus Salivales*, and to the *Pancreatick* juice, serves for a ferment and dissolvent for the Chyle.

This Dissolvent being too acid,

cid, communicates to the Chyle its Aciditie, even as Acids cause a Coagulation in Milk; so that the Chyle entering into the Veins and Arteries, and not being capable of being perfectioned by the ordinary circulation, when a quantitie thereof great enough to produce a Fermentation, remains in the Bloud more violent than that which happens after Meals; the fit of the Fever begins and continues until this sharp Chyle be dissipated and driven out by Sweat or insensible Transpiration.

Now according as this Ferment is in greater or less quantitie, or the Bloud more or less susceptible of an Effervescence, Fevers become Tertians, double Tertians, or Quotidians, Quartains, or double Quartains. So the

the Cholerick having their Bloud more boyling and subtil, fall commonly into Tertian, or double Tertian Fevers.

Hence it is that the Antients have said, and 'tis in some measure true, That Choler is the cause of Tertian Fevers, both intermitting and continual: for there is reason to believe, that that which causes an Intermittent, causes also a continual Fever of the same kind, seeing that every fit of an Intermitting Fever is as it were a little Continual Fever, and a Continual as a long fit of an Intermittent; the fit of this, beginning, continuing, and ending almost as a Continual Fever. The continuity proceeds from this, that the Chyle introduced into the Bloud, could not be perfected, and by consequence the

the mass of Blood could not furnish a Ferment fit to make the digestion of the Aliments perfect. 'Tis also to be observed, that the mass of Blood acquiring a more *acre* and inflamable disposition, the Chyle, although natural, produces also a Continual Fever; which is a thing to be noted in the practice of Physick: for then bleeding and cooling Aliments, and Medicines, will be more convenient; and above all, such Acids as calm the agitation of the Blood, by thickning and cooling it, and by precipitating the sulphurous parts which maintain the Tumult.

This being thus laid down, it will not be difficult for me to answer many Questions that may be made about Fevers and Febrifuges. And,

First,

First, *Whence come the Shiverings in Fevers, and why are the Shakings greatest in Quartains?*

The Acid Liquors thickning the Bloud among which they begin to mix themselves, hinder it from communicating its heat to the parts; and the Bloud the more distant it is from the Heart, the less hot it is: This is the reason why the Shiverings begin at the Extremities of the Body, and continue until, by the efforts of the Heart and Arteries to purifie the Bloud by their redoubted pulsation, all that fume be dissipated, the heat of the Bloud violently agitated succeeding the cold fit. The Ferment of Quartains is more acid and glutinous, and the Bloud more gross;

[40]
gross; which causes most commonly the Cold to be more violent. And as these Vapours often have much acrimony in them, they sometimes affect the membranous parts by which they pass, in such manner, that the Patient suffers pains as if one stuck Pins in his Body. Those who have their Bloud subtle, and the Chyle more gross, have their Fits without any considerable Cold.

2. *Whence proceeds the heat of Fevers which succeeds the cold fit, whence the thirst, pains of the Reins, and Head-ach?*

The heat proceeds from the irregular motion of the Particles of the Bloud, which is composed (according to the Observations of

[4]
of the *English* by the *Microscope*)
of an infinite number of little red
Globules swimming in a clear wa-
ter: for the heat of all Bodies
proceeds but from the motion
of their several Particles. The
thirst proceeds from the heat,
which consumes the serosity of
the Chyle. The pains of the
Reins which accompany some-
times the cold fit; sometimes the
hot, are caused by the ebullition
of the mass of Bloud, in the great
Vessels lying along the Reins.
The Head-ach is the effect of the
violent beating of the Arteries of
the Brain against the Membranes
that encompass it: so those
whose Bloud rises higher, or beats
stronger, or who have their
Membranes more sensible, have
also more of the Head-ach than
others.

3. *Why*

[42]
3. *Why are melancholy People,
which abound with acid humours,
less subject to Feavours than o-
thers ?*

Because the mass of Bloud be-
ing infected with this Acidity,
and unapt to ferment, and the
Chyle, though it often contract
an acidity in the Stomach, yet
produces it no Fever, as being of
the same nature with the Bloud:
for two Liquors that are not con-
trary one to the other, do not
ferment together, no more than
two Friends whose Sentiments
are agreeable, do quarrel and
fight. So that you need not
wonder if in cold Countries they
be less subject to Fevers, than in
hot Climates; and if those whose
Bloud is more gross and melan-
choly,

choly, are less attacked by Fevers than others. This made *Hippocrates* say, That those who have sharp Winds, are not very subject to the Pleurisie; because their Bloud is more gross, and so less apt to precipitate it self with violence upon the side, to cause Inflammation. I remember I saw at *Monpellier* a *Dane*, who in a Fit of Melancholy had cast himself out of a Window two stories high into the street, and had with the fall broken his legs and arms: This man during his whole Cure had no Fever at all.

4. Whence is it that Fevers are more frequent and more obstinate in Autumn, than in the other Seasons of the year?

Tis

'Tis because the preceding Summer has rendred the Bloud too inflamable, and more susceptible of a Fever; besides that the inequality of the Season helps much to corrupt the Chyle. Further, Fruit coming in now in abundance, produces in those that eat much of it, a Ferment that causes long and obstinate Fevers, particularly Quartains; which sometimes continue from one year to another, according to the Sentence of *Hippocrates*, and the old method of curing them. *Pliny* says, that Quartains begin not in Winter; and indeed it is but very rarely that they do: But the temperature of the Seasons is uncertain; for sometimes we see in the middle of Winter, days like those in the Spring or Autumn.

5. *How is it that Tertians change into double Tertians and Quartains, and Quartains into Tertians?*

Tertians change into double Tertians, and Quartains into double Quartains, when the Chyle becomes more disproportionate to the Blood; and these two Liquors not agreeing together, do juggle one another the oftener. Tertians become Quartains, when by a too cooling Diet or cooling Medicines, unseasonably given, the Ferment becomes sharper or sowerer, and the Blood thicker.

On the other side, Quartains change into Tertians, when by a too hot Diet or Medicines, the Ferment and the mass of Blood become

become more subtile and more inflamable. And generally, Intermittents may be changed into Continuals, by an ill *Regimen*, and over-hot Medicines ; which makes all the Ferment pass into the Veins, and renders the Bloud too susceptible of an Agitation of long continuance. And Continuals become Intermittents, when Nature strives to disengage her self from this Ferment, in precipitating it into its first passages ; as after the ebullition of Oyl of Vitriol and Oyl of Tartar, there is precipitated to the bottom of the Glass a white matter, which we call *Tartar Vitriolat*.

6. *What is the cause of the regular Return of Fevers ?*

Though

Though there be something inexplicable in the return of Fevers, which is sometimes as certain as the flux and reflux of the Sea, I say, that it seems probable that it proceeds from the equal portion of Aliments which is taken, and of the Chyle which is made: For those who eat too much, cause the Fit to come sooner, though indeed it might come sooner for other reasons, as when the Bloud, heated by the preceding Fits, becomes more susceptible of Fermentation. On the other side, it comes later, when less nourishment is taken, or when the Ferment begins to grow milder. In fine, there are some Fevers that are both uncertain and unequal as to their Returns; which is a mark of

[40]

disorder either in the Orgains, or in the mass of Bloud, which renders the cure of such Fevers more difficult, and more subject to Relapses ; and this may be called a Symptomatick Fever, as is that which proceeds from Obstructions.

7. *Why comes not the Fever upon the sick soon after Meal?*

The reason will easily appear, if you do but consider that the last Fit of the Fever has dissipated and driven out, by a considerable Transpiration, and sometimes by a copious Sweat, a great part of the Acidity of the *Lympha* that produced these disorders: So that immediately after a Fit, it is not strong enough, nor in quantity great enough, to
give

give to the Chyle a certain degree of Acidity; which may produce (when it is mixed with the mass of Blood) that Fermentation, and Emotion, which we call a Fever. But this Ferment having recruited its forces, and being augmented both by time, and the Aliments taken, will not fail to give battel to the Blood, as formerly. Those who have any knowledge in *Chymistry*, and have made Observations on the Oppérations of Nature, will easily be of my Opinion: for they will have observed that a long Fermentation is required to make a Liquor that is *sweet*, become acid; and that there must be a certain quantity of Liquors one contrary to another, to produce a Fermentation that is considerable. By this one may give

a reason why those who observe no *Regimen*, and forbear nothing that they imagine will gratifie their Appetites, cause the Fit to come sooner, and to continue longer. On the contrary, those who govern themselves regularly, are sooner delivered from that domestick Enemy. At the same time may be seen the reason why the Fever ceases, if the Ferment be changed by a Medicament contrary to its nature; and which may reduce it to its first state, and that without any considerable evacuation. Had I been minded to make a Book rather than a kind of Letter, I should here have made some Observations upon the Nature and Origine of Acids, and upon the difference of Fermentations; but since these things are so learnedly

nedly treated of by *D'Willis* and *Monsieur Maion*, I should have done no great service to the Publick, by explaining in French what they have written in Latine.

8. *Whence is it that the hands and feet, and sometimes the faces of those who have Fevers, swell?*

Because the aqueous parts of the corrupted Chyle being driven to the extremities of the Body, the heat of the hands and feet, in comparison of the other parts of the Body, being so small that it cannot dissipate it, and the hardness and density of the skins does not easily admit of Transpiration. This may be considered in the hands and feet, where working and walking ren-

der the skin of those parts harder than that of the rest of the Body. And our Practice shews us that these Swellings happen most commonly in those who void the least Urine and sweat not, and in feeble and aged persons. So that these Swellings are not so much to be feared, provided they depend not on some Disease of the *Viscera*, and the Fever diminish: for they will afterwards be dissipated by Purgatives and Cordials.

9. *Why do Quartains, when they continue long, introduce a Dropsie, hardness of the Liver, or Spleen, or a Jaundice?*

A Dropsie succeeds a Quartain by the same means that cause the swellings of the extreme parts of the
the

the Body. When this Serosity, instead of discharging it self upon the hands and feet, falls into the Belly, or when those parts are already puffed up, then the Swelling rises up to the legs, then to the thighs, and so to the belly; or what is yet worse, when by the long continuance of the Disease, the *Viscera* are so dried and hardened, that they cannot purifie the Bloud, nor separate the Serosity from it. This hardening and *schircus* of the Liver and Spleen, are the effects of the continual dissipation which the febrifick heat makes of the nutritive moisture. And the Jaundice is an effect of these hardenings and obstructions of the lower Belly, caused by the acid Ferment, which makes the Choler flow back into the Veins.

stopping the passages which should convey it to the bladder of the Gall. Now it is certain, that Acids obstruct and coagulate in those parts where they predominate. So that what *Hippocrates* saith, That a Quartain is not onely not dangerous, but exempts those that have it from other great Diseases, may be true in Greece, which lying under a hotter Climate than ours, produces not Quartains so obstinate and incommode, as are those which reign in this Country: as well because their Bloud is not so gross, as because there is a better Transpiration. In effect, Climates do strangely diversifie Diseases; for we are not acquainted with those *Quintains*, *Septain*, and *Nonain* Fevers, which have their Fits every fifth, every

7th and every 9th day, whereof the same *Hippocrates* speaks. A Collegue of mine told me that he had seen, not long since, a *Septain* Fever, the Patient having had five or six Fits, which happened regularly every seventh day. And I saw one lately who had three Fits every seventh day, which might perhaps be the effect of hazard, rather than of a regular motion.

10. *Whether a great Abstinence can cure a Fever?*

That which gives occasion for this Question, is, what I have already said, That it was the corrupted and sharp Chyle, that was the most ordinary cause of Fevers; whence it might be inferred, that easing nothing from

one Fit to another, would cure the Patient. To which I answer, That it is the ordinary Remedy of the *Greeks*, who have few Physicians among them, they remain four or five days together without eating any thing, or taking Broths, drinking nothing but Water wherein are a few pounded Almonds; and most commonly in this time they are cured of the Fever, whether it be Continual or Intermittent, especially of Tertians and double Tertians. But this Example is not to be imitated in our Country: For the *Greeks* keeping Fast two third parts of the year, and oftentimes fasting whole days without taking any thing at all, 'tis no wonder if they can support so long an Abstinence. But in our Climate where we eat much,

much, and that of very nourishing Aliments, it were no less than the hazard of ones life, to undertake such an Abstinence : And we have seen here a Person of Quality die with fasting from one Fit of a Quartain to another. It may be objected, that they ought to be cured after the second or third day ; but you must consider that their Drink, which has in it somewhat of nourishment, makes a little Chyle, which may cause some Fits, though less than if the Patient had taken more solid Aliments. And yet the heat being at liberty from the digestion of the Aliments, doth more easily dissipate the rest of the Ferment. The method of the most part of Italian Physicians is yet more cruel, and less reasonable : for they forbid

forbid their Patients to drink during the whole Fit ; which doth grievously heat them, and for the most part nothing advance their Cure.

II. Whether is Phlebotomy a Febrifuge ?

As the word Febrifuge signifies every thing that may drive away the Fever, there is no doubt but that bloud-letting is oftentimes a Febrifuge, especially when the Fever proceeds onely from some exteriour cause, which has excited an emotion in the Bloud, as Exercise, heat of the Sun, Wine, Anger : for in these cases bleeding has almost the same effect that giving air to a Tun when the Wine boils, lest it should burst. If bleeding were

were not used, the Bloud which then possesses more room than at other times, might open the vessels of the Lungs, and of the Brain, and so cause spitting of Bloud, a Phrensie, or some other grievous Symptoms. But in Intermitting Fevers, where an acid Ferment is the principal cause, bleeding is no Febrifuge; not but that we must often begin with it, especially in double Tertians, which are next to Continuals, and that with designe to render the Bloud less susceptible of Agitation, or to diminish its plenitude; but I take it to be for the most part dangerous in Quartains, and onely apt to make the Disease of longer continuance, unless there be some other Indication which require it, the knowledge whereof belongs onely to the Physician.

12. Whe-

12. *Whether Laxatives, Pli-
fanes, and other Purgatives, be
Febrifuges?*

When the Ferment of the Fe-
ver is supported by Crudities of
the Stomach, then purging may
be a Febrifuge, and prevent the
Fit which would have followed
by delivering the Organs from
that burthen which loaded them,
leaving them the liberty to con-
tract themselves, and to drive
out the rest of the Ferment.
But if this Levain or Ferment
have its source in the *posts* we
have assigned it, or if the Sto-
mach have any disease which
may make it corrupt the Ali-
ments that are taken, then pur-
ging cannot be a Febrifuge, un-
less by accident: For Example,

by exciting a *Diarrhea*, which often cures the Patient. Purgatives are for the most part necessary to clear the way for *Febrifuges*, otherwise *Catharticks* do not cure the Fever; whether it be that the Ferment being not yet qualified and tamed, is thereby rendered more fierce and wild, or that they pass but onely into the Veins and Arteries. Nay, it often happens that the Agitation which they make in the several parts of the Body, pervert their Action, and do extremely weaken the Patient, and carry off too much *Bile*; which is the balm of the Chyle and Bloud, when it is not irritated.

¶ 3. *Whether Vomitives be Febrifuges.* Vom-

- Vomitives are sometimes necessary for the sick of Fevers, but especially when the sick person finds in himself a disposition to vomit, because they discharge the Stomach of those impurities which hinder it from doing its office, and evacuate the matter which would augment the Ferment; so that they are not Febrifuges but by accident: Nay, they are very often dangerous, because they do much fatigate the Patient, weaken the Stomach, and sometimes open the vessels of the Lungs. In a Quartain particularly you must make no use of them, when it hath continued too long, because the Ferment being glutinous and infiltrated into the first Region, cannot be dislodged without violent

lent

lent efforts : if they are mild, they do but cause an emotion or disturbance ; and if they are violent, they put the Patient in danger of his life, unless he be of a very robust Constitution. And herein I think my self obliged to give the Publick this Advertisement, That they be very cautious how they commit themselves to those Barbers, Empericks, and Mountebanks, who promise to cure all Diseases with a little Powder, or a little clear insipid Water ; because these Medicines are for the most part *Antimonial*, and of the most violent, which are put up in a little room, or Water wherein they have boiled *Vitriol* or *Arsenic*, or *Rea-gale* ; which never operate without causing a furious Irritation or Convulsion of the Stomach.

And

And if they do carry off the Fever, yet do they leave behind them impressions of heat in the *Vifera*, pains in the Stomach, and spitting of Bloud. It were but just that the Judges of the Court established for the punishment of Poysoners, should take cognizance of such as kill the sick by these Poysons. Though they may say that a small quantity of these Drugs is not capable of poysoning, yet I will maintain, that when they give them to persons of delicate Constitutions who die of it, one may justly say that they have given them Poyson. Besides that, under pretence of these dangerous Remedies, it would be easie for a Poysoner to augment the quantity of his Dose, and then say he gave it onely for a Vomit.

14. *Whether the making ones self drunk with Wine or Aqua Vitæ, will cure a Fever?*

Wine drank to an excess, causes a great ebullition in the Bloud, and often drives out (by different ways) the cause of the Fever; and some have been so cured: but this is not an Example to be imitated; for one ought to be very well assured of his own strength, and the resistance which a body, already grown feeble with the effects of the Disease, can make against the effects of Drunkenness, as it may be either a Lethargie, Pleurisie, or Death it self: so that he must neither have common Sense, nor any the least tincture of Christianity, that would preserve the health

- health of his Body by a dangerous Remedy, to the prejudice of that of his Soul. I leave it to others to think whether a man dying drunk, die in a good condition. As for Brandy, we shall leave it to the Hollanders, who have accustomed themselves to drink it, and so can better support the effects; they drink it commonly before the cold Fit, which it may possibly lessen; but must needs render the succeeding hot Fit more intense and violent. And when they would quite rid themselves of it, they drink whole pints; which has sometimes good success upon Seamen and other robust bodies.

§ 5. *Whether are Mineral Waters Febrifuges?*

'Tis

1071
Tis certain that Mineral Waters are a great help towards the cure of Intermitting Chronical Fevers: but you must observe, that 'tis those Waters particularly which are hot and impregnated with a niterous salt like that of the Antients, and with some sulphur, as those of *Bourbon l'Archambaud*, and *Vichy*. This I observed in them, in the Journey I made last Spring with *Monsieur Garnier* the Son, and *Monsieur de Ville* my Collegue. In this Journey, I say, we thoroughly informed our selves of all that ought to be believed of these great *Piscines*; from which indeed many sick people return very much relieved: but we found that they were not universal Remedies, as several Historians have written,
who

who have rather applied themselves to the making a description of the magnificence of the *Bathes, Vases, and Buildings* that belong to them, than to persuade us by repeated Experiments, of the Salt, and of the Mineral wherewith they are impregnated. And when they undertake this, whether it be that they understand not how to make the *Analysis*, or that they believed that one single Salt could not be capable of producing so many effects; one while they tell us that they are impregnated with Niter, Sulphur, and Vitriol altogether; another while they tell us, that 'tis with Sulphur, Vitriol, and Alum: After all this, they tell us that they are impregnated with Iron, Niter, and Vitriol; whereof they
are

are pleased to give us no other proofs than the pretended Cures done by those Waters. But if (happily for us) they had set about it, as did the learned *Monsieur du Clos*, and after him *Monsieur Fouet*, a Physician of *Nichy*, they had spared us the trouble of a Journey of six or seven weeks, to examine the Waters of about thirty Mineral Springs arising thereabouts; of which one cannot rightly make use, without first having taken the pains to visit them, and anatomize them by several Experiments. Hereby may one avoid the confusion of seeing his Patients return from the Waters in a worse condition than they went thither. And had not the most part of our Physicians been herein so often deceived, the wittiest Comedian of

of our Age would never have made it the subject of his publick Raillery. But to return, I say that the Waters of *Bourbon l'Archaubaud*, and those of *Vichy*, provided one know how to use them, and that great care be taken of the state and condition of the sick, are often Febrifuges, by reason of their niterous Salt wherewith they are impregnated, and the sulphurous and balsamick parts wherewith they are enriched. By this Composition, I say, the Acidity of the *Lympha* is very much sweetned, the nutritive parts are fortified, and the natural heat restored to its former state, the obstructions of the first Region opened, and in fine, what remains of surcharge and sediment in the whole mass of Bloud, is thrust out from the centre to the

the circumference, by Transpiration, Sweats, and Urine. Yet nevertheless, if before the use of these Waters the sick be not duly prepared, or be subject to a defluxion of sharp Serosities upon his Breast, or to Obstructions of the *Hypochondres*, then the Waters which abound in Niter, meeting with a mass of Bloud very sulphurous and inflamed, will not fail to raise very impetuous motions, and to change an Intermitting Fever into a most acute Continual; and so reduce the Patient to the last extremity; as may be seen every day in those who neglect the Advice of an able Physician.

16. *Whether Theriaca, Orvietan, and such-like, cure Fevers?*

D

It

It may happen that Bodies that have been well prepared by bleeding, purging, and other means, wanting strength and vigour, have been holpen by a dose of *Theriaca*, or other hot Compositions which subtilize the Humours: But as People give these Remedies without indication or method, it happens oftentimes that the Bloud is thereby rendred more apt to ferment; which increases Thirst, Head-ach, and the Fever it self. There are some who cure a Quartain when it is inveterate, by rubbing the back-bone with *Theriaca* and *Aquâ Vitæ*; which subtilizes the Bloud, and helps to dissipate the Ferment by Transpiration: But for the most part stronger Machines are required to

to subdue an Enemy so pertinacious.

17. *How can Fear cure a Quartain?*

Some have been known to be cured of a Quartain by a sudden fear, even when they were shivering in their cold Fit. 'Tis reported that *Henry* the Fourth cured one on this manner: He had taken a Castle wherein he found a Gentleman in a Fit of a Quartain Ague; the King made as if he had been in great anger, and looking upon him, told him he'd dispatch his Fever presently; and call'd for a Paper, and wrote thus:

*Quartain Ague, I conjure thee,
By the long Beard of Mercurie,*

D 2

Out

*Out of this Body thou dislodge,
As from hence has done Desloges.*

The poor Gentleman, who thought the King was writing the Sentence of his Death, was seized with so great a fear, that the Fever left him. 'Tis the effect of the extraordinary agitation of the Spirits, which subtilizes the gross blood of Quartains. Nevertheless, this is a Remedy not to be used: for if the Fear be but ordinary, it is not capable of producing the desired effects; and if it be great, it may cause Death: for there are many that die of Fear, either suddenly, or some small time after, by the disorder which it raises in the whole Oeconomy of the Body.

18. *Why are Fenny, Morish,
and*

and Moist places most subject to Fevers?

Because out of these places there is a perpetual Exhalation of acid Corpuscles, which by respiration mix themselves with the Blood, and so communicate their Acidity to the *Lympha*; which produces different sorts of Fevers, according to the disposition of the Body. This may be seen in Iron, which in all moist places contracts Rust in a very short time; and every body knows that Rust is caused by all Acids. And further, if in moist grounds there be vaults which may stop those Atomes, they become considerably turnished therewith, and afford us *Saltpeter*, which is so acid, that out of it they make *Aqua Fortis*. Hence

it is that going by Water, especially fresh water, is not good for those People who have Agues; as for the Sea-water, so far is it from being prejudicial to them, that many lose their Agues after their going to Sea, because the Marine Air abounds with Saline Particles, contrary to the acid ones. There are notwithstanding some Sea-ports which are very subject to Agues, by reason of the standing Waters about them, and the Vapours which arises from thence, mixed with those that arise out of the Earth, infect the Neighbouring Air. So there is no place more subject to Agues than *Alexandretta*, where almost all that arrive catch Agues; and no wonder: for the place being very Morish by reason of the breaking down the Har-

[77]
Harbour, and a very high Mountain on the East, which hinders the Sun from shining upon it before the day be far spent. The most certain and ready Remedy, and that which is most practised there, is to depart quickly from thence, that they may breathe a better Air. So likewise *Smyrna*, which is seated at the bottom of an Arm of the *Archipelago*, having the unwholesome neighbourhood of Marshes, is subject to Agues in the Autumn. And so the Inhabitants of *Lyons* seldom fail to catch Agues when they go into the *Dombe*, which is a Country full of Ponds and standing Waters. From all this may be drawn practical consequences, which may be of good use: As for Example, it may be good for the sick of Fevers or Agues to be

removed out of Ground-rooms,
and Apartments which stand
upon or adjoyn to Rivers, and
to cause those who by an ill Air
have taken an Ague, to change
the Air.

19. *Whether the skin within
the shell of an Egg tyed to the end
of the Finger, or a live Tench ap-
plied to the Back-bone, or to the
soal of the Feet, can cure an A-
gue?*

These are the Remedies of the
Country-people, which having
perhaps cured one of a hundred,
are ever after employed as if they
had some specifick quality; yet
how often do we see their inuti-
lity? If they have cured any,
'twas either by the force of the
imagination of the Sick, or by
the

the pain which their coldness and binding them upon the heated nervous parts, caused. The pain causing an extraordinary agitation of the Bloud, even to that degree, that we have seen a person die here of the violent Symptoms caused by the application of a live Tench to the soles of his feet: the Tench becomes sometimes black, and then the People straight imagine that it is the malignity of the Disease, which passes out of the body of the Sick into that of the Fish; though it be no more than an effect of the heat and moisture which corrupt the Fish. The Antients (according to the report of *Pliny*) had some Febrifuges a great deal more ridiculous and superstitious, which he himself laughs at; as the paring of Nails, which

they were to seek for before the rising of the Sun, and apply them with Wax to another mans door, and into this mans body the Ague was to transmigrate. For Quartains they took three drops of Bloud out of the vein of an Asses Ear, which they drank in about a gallon of Water; the Liver of a Cat kill'd in the wane of the Moon, and salted and drank with Wine before the Fit. For all Intermitting Fevers they took the Eye-tooth of a Crocodile and filled it with Incense, and tyed it to the right arm of the Sick. *Diascorides* saith also, that three Spiders pounded and put in a linnen cloath, being applied to the Forehead and the Temples, cure the Tertian Ague.

20. *How do Vesicatories cure Fevers, and particularly malignant Fevers?*

In *Holland* they apply Vesicatories to the arms, thighs, and legs, not onely in malignant Fevers, but also in simple Tertians. The *French*, who are more delicate, will scarcely suffer them to be applied, unless it be in case of a *Delirium*, Lethargy, or Convulsions. 'Tis true, the Remedy is somewhat cruel, but yet it produces great effects. And Nature teaches us this way in malignant Fevers, in making deposition of sharp humours, where the Gangrene takes hold, particularly among the Muscles of the *Os Sacrum*, to which the heat of the Bed (which heats that part)

contributes much. And sometimes this which at first seem'd a thing of ill presage, is the Cure of the Sick, by the suppuration and expulsion of the malignant humours which Nature hath produced, and that Art durst not have attempted. So it is by the drawing out these sharp Serosities that Vesicatories promote the Cure of Fevers.

21. *Whether are Medecines applied to the Wrists (with designe to put away the Fever) Febrifuges?*

These sorts of Medicaments, to which the People give so great credit, are for the most part a kind of Vesicatories, as Being compounded of Salt, Vinegar, Gunpowder, Nettles, Soot, the
Root

Root of *Ranunculus*, or Crowfoot, Garlick, and other such-like Ingredients. They are sometimes more troublesome than Vesicatories, because they are applied to the Wrists, which are rather membranous and nervous, than fleshy. Some are made of Drugs that have not this quality to ulcerate the skin, yet may communicate to the Blood a healing and precipitating quality; as those made of *Camphire* and *Aqua Vitæ*, or of fixing in some sort the Blood; or those made of Spiders Webs with Snails, or Shepherds Purse, which is an Astringent Plant. However, we see no great success of this kind of Medicines, unless the Imagination of the Patient be strongly moved by those which apply them, promising a quick and infallible

fallible Cure. And it may be also that they have not recourse to these, but when they are weary of other Medicines which have half cured the Patient. The Fever perhaps ceases two or three days after the application of these Medicines; which it would accordingly have done, had they never applied them. These may indeed be of some use for Children who refuse to take any internal Medicines, and whose Blood is more susceptible of the impressions of an external Remedy.

22. *Whether Centaury or Germanander be Febrifugas.*

These Plants are extremely bitter; yet one is willing to do any thing to be rid of so troublesome

some a Companion. The Country-People use the Decoction of them to drive away their Agues. Many Authors make great esteem of the less Centaury, to which they have given the name of Febrifuge. And *Diascorides* doth very much commend Germanander in Tertians: so that we need not doubt but that they are good when methodically and duely administred; yet does it not seldom fail of producing the effects expected from it, either because it is unseasonably given, or else given to People of too delicate Constitutions, wherein it stirs up Heat and Thirst. Further, they have not all the qualities of a true Febrifuge, which ought to be at the same time *Diuretick*, *Diaphoretick*, or *Sudorifick*, to drive out the Ferment;

ment ; *Balsomick*, to repair lost Strength ; Styptick or Astringent, to fortifie the Fibres of the parts ; sometimes *Narcotick*, to calm the too great Agitations of the Bloud ; and also a true *Alkaly*, to dull and break the points of the Acids. *Hippocrates* gives the Root of *Pentaphillam* or Cinquefoil, in Tertians : but unless that Plant had greater Vertues in *Greece* than in *France*, it could not effect the Cure, although it be somewhat Astringent. He also adds, that if the Fever cease not, the Patient must take the juice of *Trefoil*, with that of *Silphium*, in equal parts of Wine and Water mixed. 'Tis pity that we have lost the knowledge of that famous Plant called *Silphium* or *Easerpitium*, which the Antients cried up for a Remedy.

medy against so many Diseases.
Pliny writes a whole Chapter of
its Vertues. It grew in *Lybia*,
and the figure of it may be seen
yet upon a Medal of the *Cyre-
neans*, where it has some resem-
blance to *Apium* or *Seleri*, as *The-
ophrastus* and *Diascorides* have ob-
serv'd in their Works of Plants.
Hippocrates would have the juice
of these Plants given in pure
Wine, in Quartains; from which it
may be observed that he did not
so much fear to give Wine in
Fevers, as do most part of the
Physicians of our times, though
they boast themselves to be his
Disciples. He also prescribes in
this Fever Garlick pounded and
mixed with Honey, which should
heat much more than Wine.
Diascorides and *Serenus Sammoni-
cus*, add to it *Punaises*, to render
the

the ragoust more excellent. The Medicaments which the Antients called *Λεβηστίστας*, or Febrifuges, were generally composed of hot Ingredients, as may be seen in *Galen*, *Marcellus*, and *Trallian*.

23. *Why does the breaking out of the Lips shew that the Fever is past?*

Because it is a signe that Nature or Medicines have made a considerable Effort to drive out the sharp and acid Ferment of the Fever, which in passing has made impressions upon these parts, being delicate and spongy. And for the same reason, the *Itch* breaking out in a Quartain, makes it cease; and striking in again, makes it return. This ought not to hinder from purging

[69]
ging the Patient after the Fever,
to evacuate the Relicks which
neither Sweat nor simple Tran-
spiration were able to carry off,
and which might cause a Re-
lapse.

24. *Whence come Loathings
and bitterness of the Mouth after
Fevers?*

Loathings proceed from the
disorders of the Stomach, which
has not of a long time rightly
done its office; or from the Fer-
ment of the Stomach, which the
heat of the Fever, and frequent
drinking, have dissipated and
washed away. Bitterness of the
Mouth is caused by the fumes
which the boiling of the bloud in
the Veins, and of the Chyle in
the Stomach, has left, and which
have

have insinuated themselves into the Tongue, being a very spongy part; for no body but knows that Smoak and Soot are bitter. So that there is no necessity of attributing this bitterness to Choler, which is often unjustly accused.

25. *Why do Milk-meats, raw Fruits, and new Wines, often cause a Relapse of Fevers?*

Milk-meats, new Wines, and raw Fruits, abound much with acid Particles, which in a weak Stomach separate themselves, and renew again the former disorders of the Fever. So that it was well said of *Pliny*, That fresh Grapes are naught for the sick of the Fever; yet it falls out sometimes by accident that they cure

a Fever, being eaten in a great quantity at the time of the Vintage, because they commonly cause a *Diarrhea*, which carries off all the ill humours, and the Leven or Ferment of the Fever. The same things may be said of low Wines as of new Wines, because its Tartar or else its Lye, being remixed with the Wine, hath made it sharp, and by consequence hath rendered it proper to renew the Ferment: And for the same cause the Patient should, for some time after he is cured, forbear Pastry Meats, salt Meats, and Ragousts, or compounded Dishes, which are commonly made up of sharp, biting, and fiery parts. These raise a tumult in a weak Stomach, without being perfectly digested; they fatigate the parts
destined

destined for the digestion, and heat the mass of Bloud: so that 'tis no wonder if we see many Relapses, because there are a sort of Patients who will rather govern their Physicians, than be governed by them, and who will deny nothing to their Appetites. Others there are who no sooner cured, but they straight conclude that they have no more need of the Physician; and that he prescribes now onely for the benefit of the Apothecary, to make his ^{Piece} longer: And probably this may be the reason why after the *English Remedy* so few have been subject to Relapses; for the great sum they paid for it, made those that gave it not to spare it. Indeed there is no appearance that this Remedy should put the Patient out
of

of all danger of a Relapse, or that it should have power enough to hinder a new Fermentation; which an excess in eating or drinking may cause in a Convalescent, a fortnight or a month after he has left taking it. But Fevers that have continued long, and much weakened the Organs, are much more subject to return, than when they are cured after a few Fits.

26. *Whether there be any universal specifick Febrifuges which put away Fevers by an occult quality?*

These occult qualities are a very commodious subterfuge for the ordinary ignorance of man, who does not penetrate into the essence of the Works of Nature: And it cannot be denied but that
ed what

what is unknown unto us, may justly be called occult; and that there are some things in Nature which it will be always more easie, or if you will, more honest, to admire than to explain. However, we ought to have as little recourse as we can to this Asyle; and methinks according to the Principles I have laid down, it will not be so hard a matter to give an account of all those pretended Specificks. I have not spoken of *Kinkina*, because a famous Physician of *Paris*, whom I do infinitely honour, hath written a Book of it, without putting his name to it; 'tis the same Book which *Monsieur de Blegny* thought to have been written by one of *Lyons*, because it was first printed there.

I say further, that there may
be

be found every-where, in Plants
and Animals, whereof to com-
pose Febrifuges; and we cannot
imagine that Nature has been so
illiberal to our Climate, that it
should not produce Aliments and
Medicines necessary for the pre-
servation of Life. We have of-
tentimes a preoccupied opinion
in favour of Drugs which come
out of the *Indies* and other re-
mote Countries, which makes
us put an esteem upon them;
and on the contrary, slight and
despise those that grow in our
own Gardens. If we have not
Rheuburb, *Sena*, and *Cassia*, we
have instead thereof Peach-flow-
ers and leaves, Roses, Berbery,
and many other Purgatives,
which may be used with good
success; provided that either one
Plant alone, or many Drugs
E mixed

mixed or united in a Composition by Chymistry, or a simple Galenical Preparation, have all the qualities which we have said to be necessary for a true Febrifuge; we need not doubt but that they will have their effect, without putting us to the necessity of attributing it to an occult quality. But what is yet considerable, and serves to establish our Hypothesis of the cause of Fevers, is, that all the Plants and other Drugs which have hitherto gained a Reputation for the Cure of Fevers, are so far from having an Acidity which might sympathize with the acid Ferment, that they have a bitterness, an astringency, heat, volatile salt, and Alkalies; the Enemies of all Acids, and cure Fevers by their manifest qualities: So that
one

one may with good hopes of
success, taking such Precautions,
and using such Preparations as
are necessary, make use of the
Powder of Vipers, Salt of Vi-
pers, Pepper, Nutmegs, Sulphur,
Wormwood, bark of Ash, roots
of Centrayerva, Mullein, Gen-
tian, wild Valerian, Mustard-
seed, Salt Armoniac, salt of Tar-
tar, Salts of Centaury and Speed-
well, *Panax* or Clowns-all-heal,
Carduus Benedictus, Angelica,
Chamemile, Juniper, Sage, Rue,
St. Johns wort, Galengal, Ver-
vain, Centaury, Germander,
Nettle, Asarum, Celendine, Be-
tony, Thea, Coffee, Opium, An-
timony, Sassafras, Guyacum, nay
and Mercury it self.

I cannot imagine how one and
the same Medicament can cure

all Fevers, they being diversified
by a thousand circumstances;
yet I cannot deny but that there
may be found some, which either
naturally or by Art have almost
all the qualities of the true Fe-
brifuge. And as an ill Cook
with the best Ingredients, can-
not make a good dish of Meat,
and on the contrary a good Cook
with a few Ingredients will make
a very good one; so a man un-
learned in Physick, and little
versed in the work of Nature,
cannot succeed, unless by chance:
whereas he that a serious Study,
or at least a frequent Experience
hath enabled, will cure his Pa-
tients happily, and with a few
Medicines. In fine, I cannot but
perswade my self that all Physi-
cians may invent Febrifuges, and
administer them seasonably, pro-
vided

vided they understand well the nature of the Fever in general, and the state of their Patient in particular. The famous Sir *Theodore de Mayerne* Physician to the King of *England*, whose particular Talent lay in the understanding the *Materia Medica*, which he did admirably well; he, I say, had Waters and other lexi-puretick Compositions, which were made onely of Plants growing in our Climate, as I find by some Manuscripts now in my hands.

Methinks for this effect, it were expedient not to neglect any thing, and to try those Medicaments which may seem extravagant, provided they be not such as may endanger the Patient. The Liver of a Hare or

of a Cat, dried in an Oven, powdered, and drank in Wine, may to many seem ridiculous; and yet these have been commended by learned Writers; and there may be some reason to believe them to be Febrifuges, because these parts abound in *alkalious* and volatile Salts, as doth the bloud whereof they are composed. Authors are full of this kind of Medicines, where in truth a good Judgment is very necessary; that the Physician be not exposed to the confusion of seeing his Patient become worse than when he first began with him.

For conclusion of this Discourse, we ought to rejoyce that we live in an Age so fertile in new Inventions, and under the Reign
of

of so great a Monarch, who does no less make the liberal Arts than the Art of War to flourish; which may rationally make us hope to see the study of Physick arrive every day at a higher point of perfection, we on our parts contributing thereto (as 'tis but just we should) by our Reflections and Experiments, whatsoever may serve for its Ornament.

Thus, Sir, you see how far the Complaisance I have for you, has engaged me; I must confess, that desiring to inform you of those things you desired, I have instructed my self, in examining a matter which multiplied it self under my hands: And thinking to write you onely a Letter, I have almost made a just Treatise, which I may perhaps here-

after enlarge. However, I ought
to content my self with these
Idea's, how unpolite soever they
are, since they have given me oc-
casion of testifying unto you the
passion I have to be all my
life,

S I R,

Lyons, Dec. 12.

1680.

Your most humble

and

most obedient Servant,

SPON. M.D.

A

1701
The first of the year
1701
The first of the year

1701
The first of the year
1701
The first of the year

1701
The first of the year
1701
The first of the year

1701
The first of the year
1701
The first of the year

1701
The first of the year
1701
The first of the year

1701
The first of the year
1701
The first of the year

1701
The first of the year
1701
The first of the year

1701
The first of the year
1701
The first of the year

1701
The first of the year
1701
The first of the year

THE UNIVERSITY OF CHICAGO
LIBRARY
540 EAST 57TH STREET
CHICAGO, ILL. 60637
U.S.A.

A CATALOGUE
of Books sold by
Mark Pardoe, a-
gainst Bedford-
house in the
Strand.

BOneti Anatomia Pra-
ctica, 2 vol. fol.

Mentzelii Index Planta-
rum, fol.

Ammanni Medicina Criti-
ca, 4^o

Becheri Minera Arenaria,
4^o

ET 5

---de

A Catalogue of Books.

---de nova Temporis, 4°

Blazii Anatomii Animalium, 4°

Blyerius Philonium Pharmaceuti & Chirurgicum, 4

Berlingii Adversaria Curiosorum, 4°

Cortnummius de Morbo Attonito, 4°

Hoffman in Schroderiana, 4°

---Praxis Medica Curiosa, 4°

Hellwigii Observationes Physico-Medicae, 4°

Hartmanni Praxis Chymiatrica, 4°

Miscellanea Curiosa, 7 vol. Rol.

A Catalogue of Books.

Rolfinchii Chymicæ, 4^o

---Dissertationes Chymicæ
sex, 4^o

Sitonius Miscellanea Medi-
ce Curiosa, 4^o

Tilingii Rhabarbarologia,
4^o

Tackii Phasis Sophicus, 4^o

Velschii Curationum Exo-
tericarum, 4^o

---Observationes Medicæ,
4^o

Welschii Curationes Pro-
pria, 4^o

Wedelii Physiologia Me-
dicæ, 4^o

---Medicamentorum Com-
positione, 4^o

8
---de

A Catalogue of Books

---de Pharmacia, 4°

---de Opiologia, 4°

---de Sale Volatili, 12°

Ammanni Supplex Bota-
nica, 8°

Becheri Physicæ Subterra-
nea, 8°

Borellii observationes Me-
dica, 8°

Deckers Exercitationes
Practicæ, 8°

Grube de Arcanis Medico-
rum, 8°

---de Transplantatione
Morborum, 8°

---de Ictu tarantula, 8°

Graba Descriptio Cerui,
8°

Hart-

A Catalogue of Books

Hartman succini Prussici.

Physica, 8°

Iohrenii praxis Chymiatri-
cæ, 8°

Lyseri Cultor Anatomicus,
8°

Merchlinus Transfusionis
Sanguinis, 8°

Pexenfelder Apparatus
Euriditionis, 8°

Pecklinus de Aeris, 8°

---de Habitu Colore Ethio-
pum, 8°

Schaffius de Junipero, 8°

Schulzii de Natura tinctura

Bezoardica, 8°

Tillingui Prodrumus Chy-
miatrica, 8°

---de

A Catalogue of Books.

---de Laudano Opiato, 8°

---de Febribus, 8°

---Cinnabaris Mineralis,
8°

Virorum Clarissimorum
Chymica Experimenta,
8°

Weber Liquor Stypticus, 8°

Wetten Memoria Philoso-
phorum & Medicorum,
8° Compt.

Admiranda Rerum Admi-
rabiliū, 12°

Becheri Oedipus Chymicus,
12°

Baldwini Augustini Annae,
-vniuersum morborum signum

Bartholini de Ovario Mu-
lierum,

A Catalogue of Books.

lierum, 12°

Derebecque Medicinæ

Helvetiorum, 12°

Ludovicus de Pharmacia,

12°

---de Volatilitate salis tartari, 12°

Globicz Tripus Medicinæ,

12°

Mizaldus Redivivus Centuriæ XII. 12°

Maxuello Medicina Magnetica, 12°

Macasius Prompturarium

Materiæ Med. 12°

Pandolphin de ventositatis

Spineo, 12°

Helmontii fundamenta Medicinæ,

A Catalogue of Books.

dicinæ, 12°

Praxis Barbettiana, 12°

Portzii Anatomia Chymi-
ca, 12°

Schmitzii Medicina practi-
cæ, 12°

Tackenii Hippocrates Chy-
micus, 12°

---Clavis Hippocrates ,
12°

---de Morborum principis,
12°

Tilemannus Cous Hippo-
cratica praxis, 12°

Wirdig Medicina Spiritu-
um, 12°

Sachsiô Monocerologia ,
8°

Wel-

A Catalogue of Books.

Waleus Methodus Me-
dendi, 12°

Wedelii Theoremata Me-
dica, 12°

Liuvres François.

L'Ambassadeur & ses fon-
ctions, par Mr. Wicque-
fort, 2 vol. 4°

L'Architecture Navale ,
4°

Lucien par St. D'Ablan-
court, 2 vol. 4°

Lettres de Costar, 2 vol.
4°

Voyage de Struys, 4°

Actes & Mem des Nego-
tiations

A Catalogue of Books.

tations de la paix de
Nimegue, 4 vol. 12°

Lettres sinceres d'un Gen-
tilhomme françois, 3 vol.
12°

Les Derniers Efforts de l'
Innocence, 12°

Responſes Genevenſes, &c.
Cruetiennes de quatre
Gentils-Homes Prote-
ſtants, 12°

Recueil D'Edits, Declara-
tions, & Arrests tantſ
Du Conſeil que du Par-
lement, 12°

Les Converſations ſur Di-
vers Sujets, par Mad
de Scudery, 12°

L'En-

L'Enfant sans Soucy Di-
vertissant son pere Ro-
ger Bontemps.

L'Epouse fugitive, Histoire
galante, 12°

Plusieurs Enigmes, ou De-
scriptions Enigmatique,
par M. Noë.

Les Voyages de Tavernier,

17°

English

English Books.

Horneck's best Exercise, 8°
Holder's Elements of Speech,
8°
Charras of Vipers, 8°
Novels of Queen Elizabeth,
12°
Plain Mans Way to Wor-
ship, 12°

E I N I S.

